

# The South African Outlook

FEBRUARY 1, 1956.

## CONTENTS

	Page		Page
THE OUTLOOK ..	17	Sursum Corda ..	29
The Church between Two Fires .. ..	20	New Books:	
"We Exclude" .. ..	22	<i>Worshipping Together</i> ..	27
The Fort Hare Report ..	24	<i>In Defence of a Shared Society</i> .. ..	31
An Echo of the "Defiance" Campaign .. ..	26	<i>The Teaching of General Science in Tropical Secondary Schools</i> ..	32
Medical Clinic Proves a Boon to Shanty Town ..	28	Lovedale Notes .. ..	32

## The South African Outlook

One lesson, and only one, history may be said to repeat with distinctness: that the world is built somehow on moral foundations; in the long run, it is well with the good; in the long run, it is ill with the wicked.

—Froude.

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### The Parliamentary Session.

The opening of the year seems inevitably now to increase the tension prevailing in South Africa. The resumption of parliament year by year, with its ever fresh sense of constitutional crisis, brings the clouds down over the land, and never more than this year, when the Government has made it so plain that it is determined to remove the Coloured people from the ordinary voters' roll and is determined also to pass legislation preventing the testing right of the courts. The opening of parliament saw the "packed" Senate begin to function. What is worst of all is the feeling of distrust that has been engendered because solemn agreements made at the time of Union are being cast to the winds, and pledges made then and reiterated in 1931, even by some now holding Cabinet office, are being, not denied, but repudiated. The Government avers that the Opposition in Parliament is all to blame because it will not co-operate in governmental action. The closest parallel we can find to that would be the casting of blame by a burglar, for any disturbance or fatal consequences, on an innocent householder who would not agree to his house being robbed but who instead called for the assistance of neighbours or the police. Historically, it is reminiscent of the time when the late Mr. Gandhi started the march of Indians from Natal to

Pretoria, and when some collapsed on the way wired to General Smuts, then Minister of Justice, stating that he, Smuts, would be responsible for any deaths that might occur.

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### The Prime Minister and Apartheid.

A statement of the utmost importance was made by the Prime Minister in the opening stages of the new parliamentary session. Reading, we are told, from carefully prepared notes, Mr. Strijdom emphatically disowned total territorial apartheid as Government policy, and said that the claim that the Government aimed at total segregation was a deliberate misstatement by the United Party to frighten off investors and inflame non-Europeans against the Government. The policy of the Government, Mr. Strijdom said, was for a "practical" apartheid, but not total territorial segregation. It aimed at territorial segregation to such an extent that the European, in their European areas, would be able to maintain their dominance, at the same time giving the Natives, under their trusteeship, opportunity to develop. In a late addition to its report of the Prime Minister's speech, SAPA quoted Mr. Strijdom as saying that the Government was aiming to promote a policy of separation and *eventually* territorial separation. This excluded migrant labour.

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Speakers in Parliament who followed the Prime Minister emphasized that it was clear there was a difference of viewpoint among Government supporters, one section, supported by influential bodies among them, advocating total territorial separation, and calling on the Europeans to be ready to man their own services without the help of non-European labour, and the other section openly declaring that the removal of non-European labour from the farms etc. could only lead to the downfall of the Government, as so many Europeans were not prepared to make the sacrifices that would be called for. To not a few it is becoming evident that "apartheid" as a slogan is becoming an embarrassment to the Government, particularly when it is daily becoming clearer that the rapid industrial development of the country is calling for larger and larger drafts of non-European labour to work alongside the European. The time has come for all the advocates of apartheid clearly and fully to define what they mean by the term, but it is likely that such definitions would reveal the diversity of view among Nationalist supporters. Even more serious would



be the likely outcome that the term would emerge considerably watered down and so its magic be lost among the electorate.

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### The Christian Council of South Africa.

This month an important meeting of the Christian Council of South Africa will be held, to which it is hoped all the affiliated bodies will send an adequate number of representatives. The Council will open with a public meeting to be held in the Methodist Central Hall Johannesburg on Tuesday evening, 7th February. At this meeting, the President, the Most Rev. Dr. G. H. Clayton, Archbishop of Cape Town, will deliver his presidential address. The chair will be taken by Dr. J. B. Webb, and ministers from different parts of the country will take part in the devotions.

The Council deliberative assemblies will be held at St. Benedict's Retreat House, Rosettenville on Wednesday and Thursday, February 8th and 9th. The Agenda is as follows:

1. Devotions
2. Welcome, with special reference to civil and ecclesiastical representatives, and Dr. U. H. van Beyma, of the World Council of Churches, who is expected to be present.
3. Roll Call
4. Minutes of the 1954 meeting
5. Questions, motions, etc.
6. Any discussions arising from the presidential address
7. Report of the Secretary-Treasurer
8. Reports from section conveners
9. ELECTIONS
10. Discussion on organization and finance to be introduced by the chairman of the General Purposes Committee
11. Suggestion that a conference be held at the end of 1956 or early 1957
12. Resolutions submitted

The Christian Council is still the only functioning ecumenical instrument in the country, so it is obvious that this meeting will be of special importance at this juncture in national and international affairs. In addition to the delegates, visitors may be present to listen to the discussions unless the Council goes into committee.

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### Crime.

According to the *Bantu World*—known from 1st January simply as *The World*—the Christmas week-end was one of the quietest Johannesburg Africans have known for years. Yet *twenty-six murders* were reported to Newlands Police Station. This station is responsible for most of the Western townships of Johannesburg. And there were many other

murders in other parts of the Reef. It is an appalling record, and we would appeal to leaders of the African people to give the crime position their most serious attention. However important many of the matters discussed at certain national conferences may be, they seem to pale into insignificance when set in contrast to the general lawlessness that is overtaking many of our African youths and even older men and women. The emphasis that the Churches have long placed on character-building is coming more into true perspective, and is being abundantly justified. No nation will come into its own if a section of it so acts that decent men and women are afraid to cross their thresholds at night or to travel by train in broad daylight, however short the journey. Even efficient police or "town guard" systems can only be a palliative. Only discipline of character in young and old can ultimately meet a situation like this. It may be said that clearly this is the work of the Churches, but it is not only that of the Churches: every patriot that loves his people is needed here, and not least among the educated classes. A first step among the latter should be a determined turning away from intimidation in schools and colleges when students seek to support lawful authority. A law-abiding attitude among the intelligentsia should percolate down to those who have not had educational advantages.

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### Tuberculosis in South Africa.

According to the Annual Report of the National Association for the Prevention of Tuberculosis of Great Britain, the position reached in the Union of South Africa is as follows:

Tuberculosis kills more than twenty thousand people yearly in the eleven and a half million population, and there are one hundred thousand actual patients.

The Minister of Health recently announced a fall in the tuberculosis death rate, as shown by the following figures:

		Deaths per 100,000	
		1948	1952
Europeans	.. .. .	30	14
Asiatics	.. .. .	142	57
Cape Coloured	.. .. .	452	319

The South African National Tuberculosis Association (SANTA), has in two years established one thousand and six hundred tuberculosis beds, in twelve centres of the Union. This represents over one-seventh of the total in the Union, and a further seven thousand beds are projected by SANTA. The South African Government now provides nine thousand and four hundred beds, and hopes to provide an additional two thousand. Twenty-five thousand beds are needed.

SANTA has published a *Draft Guide to the Planning, Establishment and Administration of Tuberculosis Settlements*, including specifications for buildings, and staff



establishments. *SANTA* has also produced a cinema film *TB AND YOU*, intended for Africans, with a commentary in English and three other languages.

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### "A Magnificent Gesture"

Recently Cape Town was visited by a small-pox scare as the disease had been discovered in the city. Thousands flocked for vaccination. An official of the Union Health Department drew public attention to what he described as "a magnificent gesture" on the part of four non-European doctors in Athlone who each gave two hours a day free of charge to help with the vaccination campaign. On their first day they vaccinated nearly 2,000 people. Cape Town's Medical Officer of Health, Dr. A. Stewart, said: "These men are setting a fine example to the rest of the Peninsula. This is the sort of community consciousness we should like to see awakened elsewhere."

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### Study Abroad : 50,000 Fellowships etc.

More than 50,000 fellowships and scholarships offered to foreign students by over 100 countries and territories are listed in the 1955-56 edition of *Study Abroad* published by the United Nations Educational, Scientific and Cultural Organization.

This new (seventh) edition of *Study Abroad* also includes a report on Unesco's third annual survey of foreign student enrolments in universities and institutions of higher education throughout the world. In 1954, the survey shows, 125,000 students were studying in foreign countries.

The world's leading host country for foreign students is the United States with 33,833 students, *Study Abroad* reports; France is ranked second with 9,239 students and the United Kingdom third with 8,619 students; Mexico leads in Latin America with 2,039 students and Japan in Asia with 3,768.

Leading choice of subjects among students who go abroad is still the humanities with 24.5 per cent of the total, followed by 17.7 per cent in medicine, 15.1 per cent in engineering, 14.7 per cent in the social sciences and 11.9 per cent in the natural sciences.

The United States is the leading donor country with 17,356 fellowships offered to foreign students followed by France with 5,491 and Egypt with 3,588.

Other chapters of *Study Abroad* deal with the fellowship programmes of the United Nations and its agencies, and general guidance to students wishing to study abroad.

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### A Notable Record : Retirement of Mr. T. P. Bevan.

The monthly magazine of the British and Foreign Bible Society told recently of the retirement of one who has been a friend to missionaries all over Southern Africa. We refer to Mr. T. P. Bevan, Secretary of the Bible Society

Agency in the Rhodesias, who has completed forty-two years of devoted service in various parts of the world.

Mr. Bevan joined the staff of the Bible Society's Egyptian Agency in 1913 where for the first seven years he gave excellent service in Palestine and Syria. In 1920 he was transferred to take charge of the Society's work in Abyssinia (now Ethiopia), with headquarters in Addis Ababa, and during the years which followed the records show an ever-increasing circulation and a deepening interest in the study of the Scriptures in that country. When in 1937 Italian forces invaded Abyssinia and he himself was forced to leave, Mrs. Bevan (being of Danish birth) was permitted to remain, and she carried on the work there for several months. It was their fervent hope that they might return, but in 1938 Mr. Bevan was appointed to take over the Society's work in Northern and Southern Rhodesia, which until that time had been included in the Central South African Agency. He had under his care not only the Rhodesias but Portuguese East Africa, Nyasaland, Madagascar and Mauritius and for seventeen years carried these vast problems and responsibilities with distinction. He covered many thousands of miles throughout the Agency, visiting Mission stations, addressing meetings, giving lantern lectures, preaching on behalf of the Society's work—all this pioneer work was added to the main task of providing from the depot in Salisbury supplies of Scriptures in various languages to meet the needs of the white and coloured populations of these territories—and giving helpful advice about the versions in the languages of the Rhodesias Agency, of which he had such an extensive knowledge.

The ill health of Mrs. Bevan in recent years and her death in 1953 brought deep personal sorrow which he bore with great fortitude.

Now that he has retired from active work for the Society Mr. Bevan may be assured of the good wishes and friendship of his colleagues and friends in every part of the world, and of the gratitude of his own and other societies for all that he has done.

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### Sunday School Association Convention.

A hearty invitation is extended to all Sunday School workers to attend the Forty-first Annual National Sunday School Convention of the S.A. National Sunday School Association, which will be held by kind invitation of the Durban and District Sunday School Union at the Livingstone Hall, Bulwer Road Baptist Church, Bulwer Road, Durban, during Easter, that is from the 30th March to the 2nd April, 1956.

Apply for Registration Forms and other particulars to the General Secretary, S.A. National Sunday School Association, P.O. Box 17, Port Elizabeth.



# The Church Between Two Fires

## THE ARCHBISHOP OF CAPE TOWN DISCUSSES RACIAL AFFAIRS

**T**HE Sixteenth Session of the Provincial Synod of the Church of the Province of South Africa was held in Cape Town on November 12th and ensuing days, 1955. The Most Reverend Geoffrey Hare Clayton, D.D., Lord Archbishop of Cape Town and President of Synod, gave his charge in the Cathedral of St. George, Cape Town on the Saturday morning. After referring to the various changes in the personnel of the Provincial Synod since its last Session, His Grace proceeded:—

### BETWEEN TWO FIRES

During the last five years the Church of the Province has been a very great deal in the public eye, and we have certainly not been in the dangerous condition that is the lot of those of whom all men shall speak well. We have continually been between two fires, on the one hand from those who seem to regard as illegitimate any expression of opinion which is contrary to the policy of the government of the day; on the other hand from those who believe that we are not loud enough in our denunciations. Our critics on both sides have been very vocal. I think this has been inevitable, for the Anglican Communion, while committing its members to agreement on the fundamentals of the Faith, leaves open a wide range of matters as to which people may differ and express their differences without disloyalty. These differences include both matters of doctrine which are not covered by the Creed and the practical methods by which the teaching of our Lord should be applied to particular circumstances.

### A COMMON MIND

There is no Church party. God forbid that there should be. There is no Church policy, a failure to adhere to which involves disloyalty to our Lord and to His Church. I believe that we are right about this, that it is not inconsistent with the witness we are called to bear to our Lord, and that in the long run it makes for truth. And it is significant that we Anglicans, though we take a long time about it, do have a tendency to reach a common mind, and a common mind which is not the result of a common policy imposed from above, but is the result of a sincere attempt to apply the fundamental things which we all believe to the circumstances in which we find ourselves. Such a common mind probably does not become unanimous. But it is the result of a process of growing together and is the fruit of much prayer and discussion. I think that such a common mind has been coming into existence among us in reference to some of the matters in dispute in this country. I think that has been apparent in our various synods.

### GENEROUS GIFTS FROM OVERSEAS

I said just now that we are between two fires. But we also have our friends who have given us their confidence and have shown their confidence in the most practical manner possible. I want to take the opportunity of expressing the deepest appreciation of the most generous gift that has been made to the Church of the Province by our friends in England. And I desire to explain to you what has happened.

The Society for the Propagation of the Gospel, which has always been our fairy godmother, set aside £25,000 out of its Reserve Fund, and from that sum they are prepared to make grants to individual dioceses in this country to help them to implement their plans for making up for what they have lost in the way of Christian influence upon Africans through the Bantu Education Act. Each diocese that wants money for that purpose has to put its plans before the Society, and the Society, if it approves those plans, makes a grant. For instance, the Society apportioned £6,000 to the Diocese of Johannesburg for the Bishop's Church Family Centres. It has made smaller apportionments to other dioceses to help them implement their schemes. All its money has not yet been distributed. But that £25,000 was not at our disposal. The money belongs to the Society, and the Society uses, as it has every right to do, its own discretion in the apportionment of that money.

But, besides that, the Society made an Appeal on behalf of the Church of the Province to the parishes in England. That appeal has produced some £40,000 and that sum has been put at the disposal of the Bishops of the Province without any conditions. The Bishops are entirely free to use it as they think fit, not only for the dioceses within the Union of South Africa, but for all the dioceses of the Province. This is an outstandingly generous gesture. It is a most encouraging thing and speaks very well for the missionary keenness of English parishes, that those parishes at the same time as they provided £40,000 for the Church of the Province actually increased their contributions to the general funds of the Society. Thus the £40,000 was completely new money. I need hardly say that this gift comes as an immense relief to some of the dioceses in this Province. But what we appreciate so very much is that our friends who are of the same Communion as we are have understood that in present circumstances we are having a difficult and anxious time and have given us this money as a mark of their sympathy and confidence to help us to bear our burdens. I do not think that any action could well be more Christian. It is for us



to see to it that the money is not wasted, that it goes where it is most needed and can do most good.

### THE DUTY OF WITNESS

We are called to bear our witness as Christian people to the truth as we see it, and we are called to carry on the work of the Church in the circumstances in which we find ourselves. For instance, if we believed that the Group Areas Act were an unfair and evil thing, likely to do injustice to certain groups, we should be right to bear our witness against it. But none the less we are bound to follow our people wherever, rightly or wrongly, they are sent. It is our duty to see to it that wherever they go they shall have at their disposal reasonably close to their homes the ministrations of their clergy and buildings in which they can worship God. That illustrates our twofold task. At the moment I want to try to fulfil one side of that task, the duty perhaps specially laid upon me in my position, the duty of witness. I speak for myself, but I believe that I am giving expression to that common mind which I have said seems to have been growing among us.

### INEQUITABLE APARTHEID

First, with regard to apartheid, some, among whom I include myself, while doubting whether a scheme of total apartheid was practical, such as the scheme which has been advocated by some of the members of SABRA, did not feel able to say that if it proved practical it would be unchristian. It now seems fairly clear that those in authority have no intention of attempting to apply it. The sacrifices which it would entail are sacrifices which it appears are greater than it is judged desirable to ask of the Europeans of this country. The suggestion that people of different groups must not share the same amenities but that equivalent amenities would be provided for them has definitely been abandoned, legislation having been passed to that effect. Gradually it is becoming clear that the very real idealism which animated some of those who supported apartheid is not favoured by those in authority and the policy of compulsory apartheid is appearing in all its stark reality. So long as the principle is maintained that no non-European must ever be in a position of authority over a European, even if culture and ability are on the side of the non-European, as obviously they must sometimes be, and so long as this is combined with the retention of a large proportion of the non-European population as workers in European factories and businesses in European areas for European masters, the less said about idealism and trusteeship the better. For in these circumstances the non-European is inevitably held back from developing according to his abilities.

I am well aware of the difficulties of the statement of an alternative policy. Only do not let us deceive ourselves by

supposing that the policy as it is now put forward is equitable or can be permanent. The industrial history of the whole world makes it impossible to believe it. Perhaps what is most needed at the moment is that we should become less doctrinaire and that there should be less of the shutting and bolting of doors. Apart from legislation of any kind, there will be a great deal of practical apartheid in this country for a good many years, arising out of the fact that like tends to mix with like, the sort of voluntary apartheid which comes naturally and is not compulsory. There is no particular harm in that, and it does not necessarily produce tension. When St. Paul said, "I had not known coveting except the law had said, Thou shalt not covet," he knew what he was talking about and was a better psychologist than our modern legislators.

### INTERFERENCE WITH PERSONAL LIBERTIES

There are two other matters about which I desire to say a few words. One of the features of the German system of National Socialism which affronted the moral sense of the world was the great frequency with which individuals were arrested without trial, the immense power put into the hands of the executive to interfere with the life and liberty of people who were supposed, very possibly correctly, to be antagonistic to the existing method of government. The same procedure is commonly supposed to be followed in a Communist state. I do not believe that the best way of fighting against such a system is to imitate it. It is true that in this country those who are said to be suspected of Communist sympathies are not treated with anything approaching to the cruelty with which such people were treated in Germany. I am not suggesting anything of that kind. I think there is too much kindness and good-will to make that possible and I do not think that we ought to allow ourselves to forget that. But the liberty of individuals is interfered with because the Minister declares himself to be satisfied that they are dangerous to the State; and the fact that they have no recourse to the Courts means that the general public has no knowledge of the grounds which have led to the Minister forming that opinion.

To put such power into the hands of an individual minister is very bad for him, for history does prove that irresponsible power is a very dangerous thing for anyone to possess. And it is inevitable that there should be widespread suspicion that injustice is being done. If a country is to be a happy country, justice must not only be done but must be seen to be done. There isn't any way of fighting against an evil system of government except by providing a better system of government. An atmosphere of suspicion and fear is a bad thing to produce in a country and leads to disaster. But that is what is being produced to-day.



## BREAKING FAITH UNDER A SHOW OF LAW

And the other thing which I want to say is that it is very hard to understand why people who declared that respect for the Entrenched Clauses was a matter of honour should now be engaged in altering the Constitution of the country so that those Clauses can be got rid of under a show of law. I do not myself believe that it is likely that the rights of the English language will be interfered with. But I do think that it is something worse than that that the entrenched rights of non-Europeans should be interfered with by people who said that it was a matter of honour that they should not be interfered with. It may be that it is genuinely believed that something better will be given than what is taken away; but it seems to me that honour demands that the people concerned should be convinced of that before it is done. They have not been so convinced.

## SOUTH AFRICA'S NAME BESMIRCHED

It seems to me therefore that we are bound, as believers in fair dealing, to raise our voice against a compulsory form of apartheid which no longer even pretends to provide equality of treatment for the different groups concerned, against interference with men's liberty without giving

them access to the Courts, and against what can only be described as a breach of an undertaking given to people who are supposed to be in the position of wards by those who claim to be their trustees.

We are citizens of South Africa. We have every desire to be good and loyal South Africans. But things are being done here which seem to me to have besmirched the name of South Africa. I say these things here because I believe this is the right place in which to say them. I have had an opportunity of saying them abroad, an opportunity which I did not myself seek; but there just because the people I was talking to had only heard one side of the case, I did my level best to make clear the point of view of those of whose policy I was speaking. I greatly prefer to say these things in this country where both I and those to whom I am speaking have heard the other side. And I say them to you my fellow Churchmen because I believe they are true and I want you to think about them. I do not know whether you agree with them. I am not committing you by what I say. There is no kind of disloyalty in disagreeing with your Bishop. But for myself I do care immensely for the good name of South Africa. So, I am sure, do you. And if we think these things are true we must not conceal them but speak of them openly.

# "We Exclude"

## A TALE OF THREE CONFERENCES

THE intolerance which seems to have become endemic in South Africa's public life was seldom more distressingly illustrated than in three conferences which were held in recent weeks.

### LOCATION ADVISORY BOARDS CONGRESS

The Location Advisory Boards Congress is an important gathering to which delegates come from municipalities all over the country. Since the Natives Representative Council ceased to function it is one of the few really representative bodies capable of advising Government on the views of urban African dwellers. It met early last month in Pietermaritzburg, and it was expected that it would be attended, as in the past, by high Government officials who would answer questions and explain the Government's point of view on various subjects. But one of the first matters dealt with by the Congress was a letter from Dr. W. M. M. Eiselen, Secretary for Native Affairs, stating that the Department of Native Affairs would not send representatives to this year's congress. In the letter, dated 19th December, Dr. Eiselen stated:

"The Department has repeatedly advised you that the function of the congress is to deal with matters of urban Native administration, and that discussions of national policy do not fall within its scope of activities,"

Dr. Eiselen said it appeared from the resolutions of the 1955 conference at Uitenhage that this advice had not been followed. A resolution demanding the cancellation of the Bantu Education Act was passed.

He added that he had been asked to instruct the Under-Secretary, Bantu Education, to address the conference not on school problems in urban locations but on the Bantu Education Act itself, which was now the law of the land and was, therefore, to be implemented.

The letter continued: "Your organisation evidently intends to continue on the barren course of general discussion as before. As further participation of departmental officers would be tantamount to tacit approval of this trend of deliberations, the Department has reluctantly decided to withdraw its active co-operation.

"Since teachers can only be embarrassed by the proceeding in view of the attitude your organisation has taken up, the Department does not feel justified in granting special leave of absence in the circumstances."

According to press reports, this letter created a stir among the 200 delegates attending the conference, as well as about 50 Europeans who were present. The Congress has been accustomed to deal with all aspects of administration in African townships. Naturally, Native Education,



especially in these days of change under the Bantu Education Act, is a topic of supreme interest to delegates. With any approach to realism the Congress was bound to take notice of the effects of the Act when, because of an ill-advised boycott against it, 7,000/10,000 children found themselves out of school and their re-entry prevented, for months, by the Minister of Native Affairs.

It is little wonder that one of the officials of the Congress expressed regret that relations with Government had so much deteriorated that the Congress was denied information in connection with many intricate matters affecting location administration. He urged clarification as to the attitude of Congress on matters verging on politics and yet directly affecting the welfare of urban Africans.

The President, Mr. R. H. Godlo, intimated that in a later communication the Department had withdrawn the last paragraph of the letter, and was allowing teachers to take part so long as there were no political discussions. It would appear, however, that some teachers had already left.

### AFRICAN NATIONAL CONGRESS

The African National Congress generally has a nationwide meeting in the middle of December. The recent congress met in Bloemfontein. The Congress has suffered considerably in recent years because so many of its officials and other leaders have been banned from attending meetings by the Minister of Justice. A body which has consistently protested against governmental interference with the right of free speech would, it might be thought, be the last to curb liberty of expression in any form. Yet one of the first acts of the Congress was to favour a motion that the representative of the *Bantu World* (an influential newspaper published in Johannesburg for Africans) should be excluded from the Congress, because of its alleged "hostile attitude" to the African National Congress. Several delegates spoke in favour of the ban, but one delegate declared that the Congress was doomed to failure if it did not adhere to the vital principle of the freedom of the press. He asked, "How can the African National Congress profess to fight for freedom if it does not want to recognise the freedom of the press?" When the ban was imposed representatives of the English, Afrikaans and Bantu Press in South Africa, as well as representatives of the British and American Press, walked out in protest.

### THE "SABRA" CONFERENCE

In Port Elizabeth the South African Bureau of Racial Affairs (the Afrikaans society parallel to the South African Institute of Race Relations) held an important conference. The general theme was "The Asian in Africa." Although its main interest is in non-European affairs, this body is sharply divided, even in its executive, as to whether non-Europeans should be present at its meetings. (How the

the affairs of the non-European sections of the community can be effectively debated while their point of view is not presented by themselves, must remain a moot point with many.) This year a sensation was created by the fact that at one session on the opening day, an Indian was actually present, and heard the two papers, *Africa's Position between West and East* and *The Emergence of the East*. Somehow he evaded the vigilance of those whose function it was to see that only Europeans were present in the hotel where the conference was held. Two other members of the Indian community who attempted to attend were excluded. They contended that at the official opening of Sabra in the Feather Market Hall the previous evening they had been informed by the chairman, Dr. G. B. A. Gerdener, that they were "quite welcome to attend" and that "they should make every effort to come." In a special announcement later Dr. Gerdener said that Sabra had no say in the presence of the Indian or the turning away of two other Indians by the authorities of the hotel where the congress was held. He said that he had informed a questioner at the official opening of the congress that as it was being held in a private hall permission from the hotel authorities would have to be obtained. The non-White who was present should have known he was there without authority.

The incident resulted in a meeting of the Executive Committee of the Bureau having a debate, which was protracted to the early hours of the morning, as to whether non-European observers should be allowed to attend future congresses. At this meeting no decision on the vexed question was reached. Although, it is reported, several members of Sabra are in favour of a select group of non-European observers being allowed to attend congresses, there is a bloc which feels that the Bureau voices the opinions of the European section of the community, and therefore no purpose would be served by the presence of non-Whites at the meetings. It is reported that the executive felt it would be injudicious to impose a binding decision on the Bureau by a slender majority in the executive committee. The members of Sabra are, however, unanimous—according to the annual report—that an effective liaison with non-Europeans should be developed and maintained.

Despite the happenings at the three conferences, no doubt some still wonder as to why South Africa is in bad odour throughout that portion of the world that maintains allegiance to democratic principles!

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Clear insight into the will of God, general and particular; a strong and sociable enthusiasm of faith; a capacity for corporate action—these are the needs of the Christian warrior. —Charles Gore.



# The Fort Hare Report

## COMMENTS BY PRINCIPAL

**A**T a recent meeting of the Fort Hare Governing Council, Principal C. P. Dent submitted a lengthy statement of comments on the report of the Commission appointed to investigate recent troubles at Fort Hare. The document, a limited number of copies of which have been circulated, is in some ways a remarkable statement, and deserves the attention of all interested in African educational development.

### WIDE OF THE MARK

Principal Dent declares that a considerable portion of the Report deals with general principles, with the ideals which move those responsible for university education, and which students should have in their minds and hearts, with the true meaning of academic freedom and the limitations which must be placed on it if the freedom of one is not to interfere with the freedom of others, and so on. "These portions express much of the faith and the hope by which we have been sustained. But when the Commission asserts that it has found the methods by which these ideals may be realised, when it states that 'if the Council approves the main tenor of the Report, a new era will begin in the life of Fort Hare' and when it gives an account of 'the facts' upon which its recommendations are based, I believe it is very often far wide of the mark."

### PRINCIPAL NOT INTERVIEWED

Principal Dent recalls that the Report states that the Principal gave the Commission very generously of his time and placed all relevant information at the members' disposal. On this he comments, "This may give the impression that I was freely consulted, whereas in fact I was not consulted at all." He discloses how he met the Commission on the morning of their arrival and gave them an outline of the events leading to the temporary closing of the College while having tea with them in the otherwise empty lounge of an hotel. He placed at their disposal all available documents related to this incident, and intimated that he would be available whenever they wished to see him. On all this he comments: "With other Commissions the Principal has been called several times for consultation about facts, and about recommendations being considered, which have very often received a good deal of consideration here before the arrival of the Commissions; on this occasion I was not consulted at all, and, since the Report was received, have been informed that if I had wanted an interview I should have asked for one."

Principal Dent declares that since the Report was received he has given much thought to the question as to whether he should record any comment at all. He has

not wished to appear discourteous to men of high reputation who came, at much inconvenience to themselves, to help the College. But he avers they were at Fort Hare for what was probably too short a time, and possibly too soon after the reopening of the College, for a full and balanced investigation of all the matters to which reference is made in the Report.

### A CONDEMNED CIRCULAR

The Commission states that it was an error of judgment on the part of the College authorities to send out a circular "asking students virtually to inform on one another—a circular which on ethical grounds we cannot approve—yet the student attitude is none the less inherently bad, and makes happy university life impossible." Concerning this circular the Principal comments: "We regretted the necessity for it, but knew no other way, and still know no other way, by which we could discover the names of those persons primarily responsible for the acts of defiance which had occurred here, and so make possible the reopening of the College without the virtual certainty of the recurrence of such acts. That letter was sent openly, with the knowledge and approval of the Council. Whatever interpretation may subsequently have been placed upon it, it threatened nobody, nor did it make the sending of information a condition for readmission." Principal Dent goes on to point out that the Commission itself took evidence in camera, with a promise that the evidence so received would be treated as strictly confidential. As a result of doing so and of receiving evidence at student meetings in the Hostels, the Commission claimed that it had arrived "at a very full appreciation of the views of the students, and of the factors which were causing dissatisfaction, resentment and hostility on their part." Of this Principal Dent says, "I would question this myself, but the Commission based much of its report upon evidence so obtained, without testing the soundness of that evidence, or giving any opportunity to persons implicated by it to answer for themselves."

### THE MAIN THESIS

The Commission declared that the main thesis of their Report was that the time is overripe for a bold transition from the spirit, methods and atmosphere of the Missionary High School to those of a university. Principal Dent states that he can find no substance in this, or that the solution to the problems at the College lies in the elimination of the relics of the Missionary High School past surviving at Fort Hare. He says that it is just too easy to make a generalization of this sort, and which has been heard before. From its very foundation the College had aimed



at the development of a true university spirit, and much thought, by many people, with a background of experience in other universities, had been given to this matter. That development had been fostered in the face of difficulties not experienced elsewhere, especially in regard to finance. Financial stringency lasted, even on the academic side, until the end of 1952 when the acceptance by the Government of the recommendations of the Holloway Commission changed the whole picture. The financial stringency had prevented the full development of Honours and Masters courses, but even these were offered by some departments, though the demand, owing chiefly to the poverty of the Bantu, had been small. Research too had not been neglected.

It is held that the Commission did not take sufficient cognisance of the fact that education at Fort Hare is obtained probably more cheaply than at any other university centre in the world. The fee for board and lodging is £36 per annum (£26 to the dining hall and £10) to the hostel, which is between one-third and one-fourth of the fee charged elsewhere. Principal Dent holds that, bearing these facts in mind, comparison with Rhodes University or with the heavily endowed universities being established in the North is unfair. Keeping the fees down has made the work of the College much more difficult, but it has made it possible for many more Non-European students to obtain a university education. Their debt to the Churches is very great, for without them the present fee of £75 for all services would have been at least £30 per annum more for each student. Yet the Commission suggests that the Churches should give up their control of the hostels, a control which has so greatly lightened the financial burden of the students.

### IMMORALITY AND DRINKING

The Principal joins issue with the Commission in its declaration that "members feel that there is a disquieting amount of immorality and drinking at Fort Hare." He rejoins that if the statement suggests that there is more than at other university institutions he does not believe it. "To us, any of it is disquieting. In my opinion there is much less drinking and no more immorality than in any other group of university students of comparable size."

The Commission declared that some of the rules are quite unenforceable, and cited the rule that no student may possess alcoholic liquor. "As the only penalty for a breach of this rule," said the Commission, "is suspension or expulsion, the contrast between the fate of the 1% who are found out and the 99%—equally guilty—who are not found out is terrifying." On this Principal Dent observes that no student has been expelled for merely tasting liquor; students have been suspended, which is a very different thing, for defined periods, for being under the influence of

liquor. He asks on what evidence was the Commission able to make the observation about the 1% and the 99%. "It is a sophism to argue that the incidence of an evil practice is decreased by making it legal, that there would be less alcoholic liquor consumed, or fewer students would acquire the taste for it, if its consumption were no longer an offence under the College rules. I am certain that it would increase and that such a change in our rules would not be acceptable to African parents or to the African people. A rule does not cease to be a sound rule, nor does punishment become unjust because there is not the staff to see that it is fully observed and some of offenders are not found out; the contrast between 1% and 99% is fantastic."

In regard to the general character of the students Principal Dent states that he believes the large majority of the Fort Hare students are decent, well meaning young men and women, anxious to use their opportunities well and to prepare for decent living. The most dangerous failing of the majority, he avers, is a lack of moral courage, a fear of being called a 'sell-out' or a 'boot licker' or a 'good boy' and of the physical violence sometimes used, usually under cover of darkness; it is this failing which lends weight to anonymous notices and generates fear of one another and uncertainty as to who, among all their fellow students, can be trusted; it is this weakness in the general student character which makes it possible for a small number to impose their will upon the majority, especially in a relatively small College which is almost entirely residential, and to organise boycotts and other disturbances which should have no place in a reasonable College society. He holds that there is nothing wrong in being interested in politics, but when party or partisan politics becomes an obsession it affects judgment and moral sense. It is only when students resort to abuse of those who do not see things as they do, and to the use of various forms of coercion that they are really guilty of an offence against the freedom of others. "We have had such offenders here, as also those who seem to resent any authority as such, regarding it as something against which a battle must be fought. There are persons who do not want peace, but seek to reap some advantage from disturbance. The Commission recognised this evil, and its power, but I do not believe that the proportion of extremists and irreconcilables among the students is anything like so great as the Report may suggest."

### TALE-BEARING

Principal Dent declares that the Commission's comments on discipline were a surprise and a shock. He rebuts with great emphasis the charge made by the Commission that there was encouragement of tale-bearing by the students to the authorities. He declares that there never has been any encouragement of tale-bearing, or any



use of it as a means of discipline, though the Report refers to it in several places. "I think I should have been given an opportunity to answer that charge before the various references to the encouragement of tale-bearing were put into the Report."

### LOANS TO STUDENTS

The Commission criticised the practice of the College in giving loans to some students. The Principal points out that a student in a European university can open an account in a parent's name and order, for example, all the books required. But Non-European students cannot do that, they must have cash or an order guaranteed by the College. Principal Dent discloses that a certain loan fund, now £275, was donated by a European well-wisher to be used at the Principal's discretion, to assist students in the small difficulties that arise during their stay at College. It is true that in the audited balance sheet for 1954 there appears the item "Due from students £1888 8s. 4d." "This includes all amounts outstanding on students' accounts and may have appeared to the Commission to be

an unduly large amount. Actually the amount payable by students or their parents was of the order of £300; the balance was safe Departmental bursaries not paid by the 31st of December."

### THINGS ACCOMPLISHED

It is pointed out in various parts of the Principal's statement that the Commission did not take account of what had already been done or was planned, and so made recommendations without seemingly being aware that steps had been taken to apply remedies or push forward development in various directions since the College was put in a better financial position. This is particularly seen in the recommendations calling for more housing for staff: actually nine houses have been built in the last year or two and more are in the course of construction. It is seen also in the recommendations for the establishment of new Departments of Music, Law and Commerce. Steps had already been taken to inaugurate these.

More time for investigation and consultation with the Principal would, in all likelihood, have elicited these facts.

## An Echo of the "Defiance" Campaign

### AN IMPORTANT JUDICIAL RULING

**A**N echo of the "Defiance of Unjust Laws Campaign" was heard in the Supreme Court, Cape Town, last month, and because of its profound implications for educated Africans and others we publish in full the following report, as given in the *Cape Times*:

An application by Joseph Gaobakwe Matthews, 26, of Xesi Street, New Brighton location, Port Elizabeth, for an order directing the Incorporated Law Society of the Cape of Good Hope to register his articles of clerkship to a Port Elizabeth attorney, was granted in the Cape Town Supreme Court.

Mr. Matthews is the son of Prof. Z. K. Matthews, of Fort Hare University College.

The Law Society stated that it refused to register the articles of clerkship because he had taken part in the resistance campaign against "unjust laws" and had encouraged others to break the law, and was therefore not a fit person to become an officer of the Supreme Court.

In his judgment the Judge-President, Mr. Justice De Villiers, with whom Mr. Justice Ogilvie Thompson concurred, granted the application of Matthews but made no order as to costs.

### PASSED EXAMINATION

The Judge-President said Mr. Matthews had entered the service of Mr. J. H. Spilkin, a Port Elizabeth attorney, on June 10, 1953, with the intention of becoming an attorney and notary public of the Supreme Court.

He had already passed part one of the Attorney's Admission Examination and wrote part two in December.

In December, 1953, Mr. Spilkin was told by the secretary of the Law Society that the Society was not satisfied that Matthews was a fit and proper person to enter into articles.

### PERSONAL HISTORY

It would appear that Matthews's personal history stood in the way of his obtaining the certificate required for the registration of his articles of clerkship, the Judge-President said.

Mr. Matthews had admitted that his father had been president and an executive member of the African National Congress, and that he himself had been a member of the African National Congress Youth League of which he became national secretary in 1951 and later president.

In September, 1953, he was banned by the Minister of Justice from membership and office in the A.N.C. and the Youth League.

### COMMUNISM ACT

In March, 1953, he was convicted in the Supreme Court, Port Elizabeth, of a charge under the Suppression of Communism Act and sentenced to nine months, suspended for three years.

In August of the same year he was sentenced in Kimberley to three months, also suspended for three years.

Mr. Matthews, in his affidavit, had denied that his con-



duct either connoted moral obloquy or disintitiled him from becoming an attorney. He claimed that the convictions were not of a disgraceful character.

The Law Society took the attitude that Mr. Matthews desired to be articled with a view to becoming an officer of the Supreme Court.

It was the duty of officers of the court to help in the administration of justice and particularly to respect and submit to such laws as were enacted by the legislature until they were changed by constitutional means.

Matthews had been convicted of taking part in a campaign which urged a generally uneducated and unenlightened section of the population to defy certain established laws of the country.

### TRANSVAAL CASE

The Society considered that there was a difference as far as an attorney was concerned in himself breaking the law and in his actively encouraging others to do so.

Reference had been made to the case of Mandela in the Transvaal where the Transvaal Law Society had applied to the Supreme Court to have Mandela struck from the roll of attorneys because he had taken part in the resistance campaign and had been convicted of charges similar to those of which Mr. Matthews had been convicted.

The application, heard by Mr. Justice Ramsbottom and Mr. Justice Roper in 1954, was dismissed.

### "REAL QUESTION"

Mr. Justice De Villiers said that after examining the facts he could not share the views of Mr. Justice Ramsbottom.

In the case of Mandela, the Judge had held that the offence had no connection with his practice as an attorney.

"The real question, as I see it, is whether an attorney, whose duty it is to uphold the existing laws, should, when he deliberately flouts and contravenes them himself and exhorts others to do likewise, be allowed to remain on the roll of attorneys.

"As an attorney, he is an officer of the court, by his admission he both obtains privileges and incurs obligations.

"The court of which he is an officer obviously must and does uphold the existing laws, and I see no reason either in principle or in logic why an officer of the court should be in any different position.

### NOT CONSISTENT

"That he is entitled to criticize laws which he regards as unjust is obvious, and that he is entitled to attempt to secure their repeal by constitutional or otherwise legal means is equally clear.

"But I cannot agree that securing their repeal by illegal means is consistent with his duty as an officer of the court.

"The judgment of Mr. Justice Ramsbottom proceeds upon the basis that the illegal act for which Mandela was

punished was in no sense a reflection upon his personal honour.

### TOO "NARROW"

"This, in my view, is too narrow an approach.

"The real issue is whether this admitted course of conduct was consistent with his obligations as an officer of the court. This aspect of the matter was not referred to in the judgment of Mr. Justice Ramsbottom nor was there any reference to Mandela's inciting others to follow his example.

"Where an attorney deliberately flouts and contravenes the existing laws and incites others less enlightened to act similarly it is hardly surprising that the latter should feel that they are entitled to do so."

### PRACTISING ATTORNEY

Too narrow a criterion had been applied in the case of Mandela. The merits of the present application differed from that of Mandela's case.

Mandela had been a practising attorney when he was convicted while Mr. Matthews committed the offences before he was articled in June, 1953. At the time he became articled he had also ceased to be active politically.

Apart from this prior conduct there was nothing against Mr. Matthews.

The Judge-President said he found himself largely in agreement with the views of the Law Society.

### CONDUCT DEPLORED

The Society had also not placed any evidence before the court to show that the applicant would be likely to repeat the conduct complained of in future.

Should he do so, he might well find himself subject to the disciplinary jurisdiction of the Supreme Court.

While the court could not but deplore the applicant's conduct in having taken part in a campaign of calculated defiance of the law, it had to give weight to the circumstances involved.

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**Worshipping Together:** A Service Book for Schools and Colleges (Oxford University Press, 4/6 ; Pupil's Edition 3/-).

This book was planned, as a labour of love, by a group of Missionaries brought together by the International Committee on Christian Literature for Africa. It is a rich compendium, giving services for morning assembly, special services for the beginning and ending of term and other occasions; and a series of evening prayers. Additional prayers, some Canticles and Psalms, a Glossary and Notes for those who worship and those who lead in worship complete the book. It is remarkably cheap at the prices stated.



# Medical Clinic Proves a Boon to Shanty Town

By Elizabeth Manning

**W**INDERMERE is one of the bleakest, ugliest spots to be found south of the equator : it is Cape Town's dreariest slum. In summer the south-easters shriek and whistle round and through its crazy Heath Robinson-like houses, and in winter the rain pours down in sheets making the flimsy dwellings and the backyards breeding grounds for all kinds of diseases. Here the Coloured and Bantu inhabitants live and move and have their being.

Like many another medical student, a certain young man in 1943 did a job of work during his vacation from the University of Cape Town : this young man drove an ambulance for a provincial hospital, and often had occasion to pass by Windermere which is very close to the national road. His heart went out in pity to the inhabitants so many of whom were sick and suffering, and nearly all of whom looked thin and frail and under-nourished. He told his colleagues about them, and presently the professors and the lecturers pricked up their ears and at last a start was made.

It was possible upon occasions to have the use of a church hall, and here it was that the little band of humanitarians held evening clinics where minor ailments were attended to, cuts and wounds bandaged and the rudiments of hygiene taught and demonstrated. This marked the beginning of what is now the Students' Health and Welfare Clinics always referred to as Shawco, a 'portmanteau' name. Shawco is an imposing-looking building, beautifully equipped in the most modern way with its own laboratory and dispensary where prescriptions are made up. It runs a weekly clinic, soup kitchen and here the Windermereites enjoy the amenities of a social, dramatic and physical culture club. It also boasts a vegetable-buying club and a trained dietician gives cookery classes.

The building cost about £12,000 and this will show how beautifully built and equipped it is. The architect, in order to further the good cause, gave his services free, and the bricks, doors, windows and ceilings were bought at cost price.

Let us attend a clinic to see what is being done. In the main hall there are about 80 Coloured and Bantu patients ; they sit on school benches which are placed in rows. When they are called, they file into an adjoining room to be interviewed by medical students all of whom must have completed at least three years of their medical training. These students, seated at tables, fill in forms giving the names and addresses of the patients as well as an outline of their ailments : these notes facilitate the work of the doctors and the senior students who examine the patients in private rooms in another part of the clinic. The less complicated

cases are treated at the clinic : the cases of a more serious nature are sent to hospital. Many of the doctors are highly qualified specialists who give their services free. An average of 74 medical students attend the clinic one night every three weeks, and the doctors once in eight or 10 weeks. No charge is made at all for these expert services.

Some 15,000 persons have registered 40,000 attendances at the clinic : an average of 100 persons a week shows that attendance is good. It must be confessed that the soup-kitchen is a tremendous draw and that the social aspect of the club makes a great appeal. The warmth, the bright lights and the friendliness spell heaven to these ill-nourished folk of the Cape Flats.

Shawco boasts a full-time welfare worker and a Native clerk. The young medical student who first sowed the seeds of Shawco is now a well-established doctor elsewhere and we can well imagine what it must mean to him to know that the dream of 14 years ago materialized in such fruitful reality.

There are, it is pleasing to note, many other rural clinics in the Union of South Africa, but there are far too few of an orthopaedic nature to cater for the needs of so huge a country, and it is the earnest desire of the National Council for the Care of Cripples in South Africa to establish a network of rural orthopaedic clinics throughout the length and breadth of the land so that where the need exists in even the remote areas of the Platteland the essential orthopaedic service will function.

It was through the generosity of Lord Nuffield with an initial gift of over £100,000 in 1937 that the National Council first came into being in 1939, to act as an advisory, co-ordinating negotiating body. There are heavy calls upon its finances which are replenished every year through the Easter Stamp Fund, which starts its campaign this year on March 5th and continues for several weeks. Easter Stamps, gay little squares of goodwill, are sold at one penny each, or for a booklet of a dozen at one shilling. They may be obtained at most post offices, on the streets, at schools and at tables in many of the bigger shops. Let us turn back the pages and see what the Easter Stamp Fund has totalled over a period of five years :

1950 Campaign	£22,169.
1951	£28,415.
1952	£28,144.
1953	£30,842.
1954	£33,865.
1955	£36,411.

As will be seen an increase of over £3,000 was reflected on these figures when we compare last year's effort



with that of the previous year. Let us see if we cannot top this year's campaign by a £5,000 increase? These figures are quite possible because the public is becoming

increasingly aware of the vital importance of rehabilitation:  
HELPING CRIPPLES TO HELP THEMSELVES.

## Sursum Corda

### A MESSAGE FOR DAYS OF EDUCATIONAL CHANGE

By Rev. J. J. R. Jolobe, B.A.

*"If the foundations be destroyed what can the righteous do?  
The Lord is in his holy temple, the Lord's throne is in  
heaven." Psalm 11:3-4a.*

A FOUNDATION is indispensable to the work of building. Although it is true that some foundations may be poor and unreliable but a foundation there must be wherever building operations are being carried out. This is true of a house and it is also true of character and of community life. If the foundation is good the building will be secure but if the foundation is destroyed then the super-structure is sure to fall. It was because he knew this that the Psalmist said. "If the foundations be destroyed what can the righteous do?"

It is not known for certain what the circumstances were which inspired the writing of the psalm. Some think that its background is the time when David as a young man lived in the palace of Saul. King Saul had begun his reign well, with feats of courage when he championed the cause of the people of Jabesh-Gilead, who were also Israelites, against the Ammonites who had threatened to deprive every man of Jabesh-Gilead of his right eye. It was Saul who gathered a strong army to save the besieged tribesmen. This was a noble beginning. But soon the reign was to be marred by dishonesty. During the campaign against the Amalekites Saul had been commanded to destroy everything but he saved the fatted stock on the excuse that they had been preserved for the purpose of sacrifice. Honesty is one of the foundations of character—personal or communal. Where it is wanting the super-structure is weak. When dishonesty showed itself in a ruler the foundations of society were being destroyed. "If the foundations are destroyed what can the righteous do?"

Saul transgressed still further. On one occasion when his armies were to go out against the Philistines he waited for Samuel the prophet to come and bless them by offering a sacrifice to God but Samuel was late in coming. The soldiers were perhaps impatient to be on the march and Saul took it upon himself to make the offering. Soon after the service Samuel arrived and when he asked why Saul had done work for which he had not been anointed, Saul advanced excuses in which truth was wanting. Truthfulness is one of the foundations of character and

where it is wanting the character suffers. "If the foundations are destroyed what can the righteous do?"

We also know that David had served Saul and the nation well by defeating Goliath the champion of the Philistines. But this service had become the source of envy and jealousy to the king. Instead of gratitude David reaped hate and his life in the palace of Saul was in danger as the king wanted to murder him. One of the foundations of character is service but during the rule of Saul service was not appreciated. David who had served the king and the nation was surrounded by secret foes who took their cue from the king in their malicious enthusiasm to do him harm. Willingness to cooperate is one of the foundations of character—personal or communal—but it must be willingness to cooperate in doing good. In the palace of Saul, the king and courtiers cooperated in doing evil and David was the target. He was in the very centre of the storm of hate. He cried, "The wicked bend their bow, they make ready their arrow upon the string that they might secretly shoot at the upright in heart." Honesty, truthfulness, service and cooperation towards good, all these things were trodden under foot during the reign of Saul. The foundations of good character, personal and communal, were being destroyed, and David was in the very centre of the storm. The few in the palace who still had a sense of justice and fairplay advised retreat, running away from the hopeless situation. They said, "Flee as a bird to the mountains. If the foundations be destroyed what can the righteous do?"

There are times when we feel as if the battle is lost and we can do nothing to save the situation. When truth is abandoned and false counsel dominates, when dishonest motives are clothed in innocent covering, when service rendered is not appreciated at its true value, when co-operation offered is spurned as if it were inspired by self-interest we know that the foundations on which good character, personal and communal, is built, are being destroyed. This was the situation in which the Psalmist found himself. This may be our experience too. Things on which we had put our trust may fail us. The word of a friend is not kept or the promise made is not fulfilled. The support we depended upon suddenly vanishes or the friendship we so much prized is ended by death. The future we had mapped out for ourselves is threatened by



chronic illness or everything on which we had pinned our hopes collapses. These are some of the things which at some time or other we experience in life. The friends of the Psalmist said "If the foundations be destroyed what can the righteous do?" They said he must flee as a bird to the mountains. It was a counsel of fear and retreat. The reply of the Psalmist was one of faith and courage. He said, "The Lord is his holy temple, the Lord is on his throne." He meant that everything is under the direction of God and the final result is safe in his keeping. That is the answer of faith against fear. Always when the sky is darkest the stars shine brightest. It was a dark day in the life of the Psalmist and yet the omnipotence of God stood out more clearly to him. That is always the experience of men of faith. So it was with the prophet Isaiah during the tragedy of the fall of one of the finest rulers of the Jewish people—Uzziah. Uzziah had ruled with justice and had fulfilled the highest hopes of what was expected of a monarch by his people, but at the very height of his royal career he committed the sin of entering the holy place to sacrifice. He came out of the holy place a leper as punishment: He had to be separated from his people as one who was unclean. It was a tragedy indeed to those who, like Isaiah the prophet, had watched his career with admiration. He eventually died in the misery and disgrace which were the results of his presumption and sin. The foundations of a theocratic state, a state which is ruled under the will and guidance of God, seemed to be destroyed by this tragedy. "If the foundations be destroyed what can the righteous do?" In that dark hour of disappointment, fear and insecurity, Isaiah the man of faith said, "In the year that King Uzziah died, I saw also the Lord sitting upon a throne high and lifted up."

When the visible foundations seem to be destroyed let us remember that there are deeper and surer foundations which remain—the Lord our God. In well-built houses, just above the ground we often see a layer of stones or concrete which marks the upper end of the foundation. But when we see that layer we know that below it, going deep down into the ground, there is an invisible wall unseen by the eye of flesh and that wall is the real support of the visible foundation and of the super-structure above. It is so in personal character. It is so in communal life. When we see some strong beautiful character we say it is due to the home or the school. It is true that these things have their place in determining character but there is something else which is more important though it is invisible to the eye, and that is the unseen spirit of God which continues to support us even when we leave the home and school behind, when we are alone in the storm or battle of life. In any well-ordered society there may be the visible foundations which determine the character of the community but the visible foundations themselves

are determined by, and are usually the expression of, something which is invisible, something which endures longer than the visible—the spirit of God.

We are coming at the end of this year to the end of an era in Lovedale and in many of the missionary institutions in South Africa, so that we cannot but think that the foundations of our life, as we know it today, are collapsing. One of the most penetrating of the Governors of the Cape Colony—Sir George Grey, more than a hundred years ago surmised that some of the handicaps to the progress of the African people were ignorance, idleness and superstition. To combat ignorance he encouraged the establishment of schools. To combat idleness he opened up road and harbour work and to combat superstition he advised the establishment of hospitals. This was a practical and courageous policy. Now what may be called the policy of Sir George Grey was also the policy of the missionary in the advancement of the African in this land. The missionaries did more than point the way. They bore the brunt of the heat of the day. They started the schools and reduced our language to writing. They nursed and nurtured this project so that today although we cannot yet say that all children of school-going age are in schools, we can say African children in schools are more than all the children of the other sections of the community put together, for which we are thankful also to the various Governments for aid given. Through the influence of the school and the contact with Western civilisation the needs of our people have been multiplied so that today they are not forced to go to work. They go of their own free will and the problem is to drive them away from the centres of labour; it is not to attract them there. The African is no longer content with idleness. He wants to do something to earn a living. The hospitals set up by the missionaries have pioneered in combating superstition and the result is that today Africans are not only becoming hospital conscious but are also serving as nurses and doctors to meet the health needs of their people. But the missionary went further. He gave Africa what is more than these services, he brought God to Africa. This is the outstanding service which is symbolised by their institutions whose century-old organisation is coming to an end this year. We shall ever be grateful for this service. It was the strong foundation on which the life of our community was built. The foundations seem to be taken away and we are tempted to say "If the foundations be destroyed what can the righteous do?" But that is the voice of fear. The voice of faith should say, "The Lord is in his holy temple, He is on his throne and He will direct all things towards a successful issue in his own good time."

The buildings and the traditional organisation of places like this are only the visible part of the foundation on which our national life was built. Beneath the visible founda-



tions is the invisible part—the spirit which wrought and inspired the service. This abides in the hearts and lives which have been influenced by the great message that was brought by the missionary. Then if that message is accepted and appreciated does it matter if changes come? The essential cannot be affected. It is spiritual, it will be evident wherever the faithful are, irrespective of place or condition. So as we go forth into the future let us go forth in faith and unafraid knowing that God is in his holy temple sitting on his throne and all things will work together for good to them that love him.

Does this mean fatalism, defeatism or resigning ourselves helplessly to the inevitable? It does not mean that, because the God who is on the throne is a creative God. He is always working. Wherever He is He inspires truthfulness, honesty, service and cooperation. When these are found in personal or communal character they influence and change the environment. They bless by enriching and ennobling life and by awakening conscience. Anyone who battles against the awakened conscience fights with a handicap which leads to his downfall. If we wage war against God we find that we are fighting on the losing side. To fight against God and all that He stands for is to fight against one who has already a base in our

territory and that base in the conscience and that is why the Psalmist in the day of fear and insecurity pinned his faith on God and said "The Lord is in his holy temple, sitting on his throne." He knew that the last word would be with God in any given situation.

I once saw a picture of a turbulent sea. The gale was raging and the waves were leaping and lashing like wild beasts. There had been a shipwreck and the only survivor that could be seen was a woman. Her hair was streaming like a flag blown by the mighty wind and the billows splashed aggressively at her as she sat on the ledge of stone holding on with all her strength to the pillar of rock. From that stand one could see that she would defy the anger of the storm as long as she had the strength to hold on to the pillar of rock. There may be difficult times of change ahead of us individually or as groups. When the storms rage and the billows leap let us remember that we have the "Rock of Ages cleft for us" to hold on to—the Christ who came into the world to say by word and life, "The Lord is in his holy temple, sitting on his throne." From the knowledge of that fact and from acting upon it we shall derive not only courage but also peace and confidence.

## New Books

*In Defence of a Shared Society* by Dr. Ellen Hellmann (S.A. Race Relations Institute: 2/6).

'Although it is claimed that the overwhelming majority of white South Africans, that is, nearly the whole electorate supports "apartheid," it is not apartheid in the form of territorial separation that has this support, but the *status quo*, the order of society which now obtains and the privileges which it confers on all whites without exception,' said Dr. Ellen Hellmann in her presidential address to the Council of the S.A. Institute of Race Relations in Durban on the evening of 3 January, 1956. She went on to say that a continuance of the *status quo* would prove impossible and this was realized even by National Party leaders who were emphasizing the need for European sacrifice of convenience and capital to bring about territorial separation. To its great detriment South Africa was proceeding as though it were directing the management of its public affairs towards the final goal of territorial separation while in fact it was merely intensifying social apartheid and bolstering up the *status quo*.

The title of Dr. Ellen Hellmann's address was 'In Defence of a Shared Society.' She said she agreed with those, chiefly to be found amongst the ranks of the National Party, who thought that South Africa would have to choose between total territorial separation and a shared, culturally uniform society, for any so-called middle way between

total apartheid and a shared society could only be a transitional stage. A permanent middle way existed only in the wishful thinking of politicians. She went on to say that Mr. M. C. de Wet Nel, M.P., a member of the Native Affairs Commission, had rejected the idea of a Bantustan as being as dangerous as integration, if not even more dangerous, and envisaged tribal areas subordinate to the Union but unable to produce a livelihood for all Africans, who would continue to have to work in European areas and could never aspire to the rights of citizenship. The further consideration of territorial apartheid—which was partition of the country, was futile, and all the forces moulding South Africa ran counter to partition.

Retention of the *status quo* implies no change; rejection of territorial apartheid implies but limited change; leading economists look upon the industrialization of the Native reserves as unrealistic; if the present inefficient tribal economy is to be replaced by other methods, then Africans will be subject to westernizing influences. These considerations lead Dr. Hellmann to quote from the Dow (East Africa) Report, emphasizing the need "to substitute for policies which hinder change, policies which will facilitate those modifications of traditional African society which are necessary to enable the requirements of the modern economy to be met."

The continuance of the *status quo* being impossible,



partition unacceptable, and the needs of the modern economy inexorable, one must face a single society, a shared society, which arouses an emotionally laden rejection charged with terror.

Dr. Hellmann examined the reasons for this emotional rejection, and the policies of other territories in Africa, pointing out that the conduct of human affairs had never been so infallible as to justify the refusal to experiment on the grounds that mistakes might occur! Her conclusion was inevitable: that without common participation in shared political institutions, all other advance—even the rapid economic advance of to-day which was blunting the edge of social and political discontent—would be discounted. This booklet is very timely, particularly in view of the Prime Minister's statement on apartheid which is dealt with in our notes of the month.

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***The Teaching of General Science in Tropical Secondary Schools*** by H. N. Saunders. O.U.P. 12/6.

This book is solely for the teacher of science, not only in tropical countries but anywhere in the world. It contains a mine of information to help the science teacher in his varied task of teaching often with little apparatus and in a poor laboratory. It contains.

An excellent chapter on Science Syllabi and how to divide it up in starting with simple work and progressing on to more complex. There is a specimen syllabus for 4 or 5 years science course:

Series of lessons with specimen notes.

The advantages and disadvantages of the various methods of teaching in Location method, demonstration method, with their uses and limitations.

(d) Methods of drawing diagrams with a Horizontal and Vertical section in the same page and uses of coloured chalk.

(c) Methods of writing out experiments.

(f) Methods of correcting examination papers.

(g) An excellent chapter on the equipping of a new laboratory. There is a section describing alterations to an old laboratory. And many other features.

The book is a very valuable help to any science teacher. It is full of interesting information, indispensable to him.

H.W.S.

## LOVEDALE NOTES

***The Late Rev. John MacDonald MacTavish.***

The community of Lovedale received a severe shock when it learned on Thursday, 19th January, that the Rev. J. M. MacTavish, who has been Lovedale's Chaplain for the last five years, had died in Port Elizabeth that morning. For some time Mr. MacTavish had been ill and had been

receiving medical care at home, in the Frere Hospital in East London, in the Alice Memorial Hospital, and finally in Port Elizabeth, but perhaps none suspected that the illness would prove fatal.

Mr. MacTavish was in some respects an unusual man and minister. His name, so redolent of the Highlands of Scotland, his birth in Canada, his training in Edinburgh, his war service by land and sea, his widespread travels, his missionary service in Peking and Formosa and latterly in Africa, had marked him out as a man who had seen and experienced much beyond what falls to the lot of most men.

His whole personality suggested a zest for living that quickly communicated itself to all whom he encountered. He was ever ready to preach the Gospel, even when unwell. He had made his choice to be a missionary, and from this nothing would cause him to swerve.

He was an enthusiastic supporter of the Ecumenical Movement, of the Student Christian Association, and of welfare bodies such as SANTA. In like fashion he supported the United Nations. His experience in China had made him an enemy of the Communist ideology and methods, and there was possibly no subject on which he was more outspoken.

His body was cremated in Port Elizabeth. A memorial service was held under the oaks at Lovedale on Tuesday, 24th January, the officiating ministers being the Rev. Wm. Arnott, the Missionary-in-Charge, Rev. G. Owen Lloyd, Rev. J. J. R. Jolobe, and Rev. Dr. R. H. W. Shepherd. The great congregation which attended testified to the esteem in which Mr. MacTavish was held, and the sympathy felt for Mrs. MacTavish, their three children, his aged father (in Canada), Major and Mrs. Campbell (mother and step-father of Mrs. MacTavish) and other relatives.

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***The New Session.***

The new session began on Monday, 23rd January, with the educational work under the superintendency of Mr. J. P. Benyon. Lovedale seemed strange without its girl boarders. The former Girls School has been transformed into a Junior House for boys.

The last session of Church control ended in a blaze of glory in so far as examination results are concerned. Of 28 candidates in the Senior Certificate exam. 28 passed, one with first class and 20 receiving matriculation exemption. Of 51 candidates in the Junior Certificates exam. 50 passed, 12 in the first class. In the Teachers Training P.H. examination 80 passed out of 103, a 78% pass.

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All references to South African Politics in this issue written to express the views of *The South African Outlook* by R. H. W. Shepherd, Lovedale, C. P.